A SHORT CATECHISM;

Containing the

Principles OF RELIGION:

Very profitable for all sorts of PEOPLE.

The Eight and Fortieth Impression.

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A

Short Catechiſm.

Q. *WHat ought to be the chief and continual care of every man in this life?*

A. To glorifie *a* God, and ſave his *b* ſoul. *a* 1 Cor. 10. 31. *b* Acts 16. 30, 31. Matth. 16. 26.

Q. *Whence muſt we take directions to attain hereunto?*

A. Out of the Word of God *c* alone. *c* John 20. 31.

Q. *What call you the Word of God?*

A. The holy Scriptures immediately *d* inſpired; which is contained in the Books of the Old and New Teſtament. *d* 2 Tim. 3. 16.

Q. *What are the Books of the Old Teſtament?*

A. Moſes, *e* and the Prophets. *e* Luke 24. 47.

Q. *Which are the Books of the New Teſtament?*

A. *Matthew*, *Mark*, *Luke*, and the reſt, as they follow in our Bible.

Q. *How may it be proved that thoſe Books are the Word of God, immediately inſpired by the Holy Ghoſt, to the Prophets and Apoſtles?*

A. By the Teſtimony of the *f* Church, conſtancy *g* of the Saints, Miracles *h* wrought to confirm the Truth, and the Antiquity *i* thereof: *f* 2 Pet. 1.19. *g* Rev. 6.2. *h* 1 Kings 17.24. John 3.3. Jer 6.16. Heb. 13.8.

Q. *How elſe?*

A. By the *k* Stile, *l* efficacy, ſweet *m* conſent, admirable *n* doctrine, excellent *o* end, and the witneſs *p* of the Scripture it ſelf: *k* Gen. 17.11. Pſal. 50.1. Iſa. 42 25 Gen. 2.17. Exod. 20.1,2. Joel 1.1,2. 1 Cor. 11.23. John 3.36, 1 Cor. 1.23,24. *l* Pſ. 19 8. Rom. 15.4. Acts 5.38,39. Rom. 7.7. Zach. 13.2. Zeph. 2.11. Acts 9.5. 20,21. Phil. 2.12,13. Rom. 15.12. 2 Cor. 3.8,9. 10. *m* Gen. 3.15. & 49.10. Iſa. 9,6. Dan. 9. 14, Mat. 1.18. Acts 10.43. *n* Pſal. 119.129 138, 172. Deut. 4. 6, *o* John 20. 31. *p* 2 Tim. 3,16. 2 Pet. 1.19.

Q. *Theſe Reaſons may convince any, be he never ſo obſtinate; but are they ſuffi-*

cient

cient to perswade the heart thereof?

A. No, the Testimony of the Spirit is *q* necessary, and only *r* All-sufficient for this purpose. *q* 1 Cor. 2. 14. *r* 1 John 2. 20. 27.

Q. *What are the Properties of the Scripture?*

A. It is of divine *s* Authourity, the Rule *t* of Faith & Mannors, *u* necessary, *w* pure, *x* perfect, and *y* plain. *s* 2 Tim. 3. 16. *t* Eccles. 12. 10. Gal. 6. 16. *u* Rom. 10. 14. *w* Psal. 126. *x* 1. 9. 7. *y* Prov. 8. 9.

Q. *For what end was the Scripture written?*

A. To Teach, Instruct, Convince, Correct, and Comfort: 2 Tim. 3. 16, 17. Rom. 15. 4.

Q. *Doth the knowledge of the Scripture belong unto all men?*

A. Yes, all men are not only *a* allowed, but exhorted and commanded to *b* read, hear, and *c* understand the Scriptures: *a* John 5. 36. *b* Deut. 17. 18, 19. Rev. 1. 3. *c* Acts 8. 30.

Q. *The Scriptures were written in Hebrew and Greek: How then shall all men read and understand them?*

A. They ought to be translated into

known *d* Tongues, and *e* interpreted. *d* 1 Cor. 14. 18, 19. *e* Neh. 8. 8. Acts 8 35

Q. *What do the Scripture eſpecially teach us?*

A. The ſaving *f* knowledge of God, and Jeſus Chriſt. *f* John 17 3. Col. 2 1, 2.

Q. *How may it be proved, that there is a God?*

A. By the *g* Works, and *h* Wonders, which are ſeen; the Teſtimony of *i* conſcience, the Powers *k* of the ſoul, and the practiſes of *l* Satan. *g* Pſal. 19. 1, 2. Iſa. 41. 13. Rom. 1, 20. Acts 24. 17. Job 11. 8, 9. *h* Exod. 8. 19. & 2. 16. *i* Rom. 2. 15. Iſa 33. 14. Pſal. 14 5. & 53. 5. *k* Zech. 12. 1. Pſal. 94 8, 9, 10. *l* Rev. 12 7. 12.

Q. *How elſe?*

A. By the conſent of Nations, defence of the *m* Church, *n* ſupport and comfort of the godly; but principally by *o* the Scripture. *m* Pſal. 9 16. *n* & 58. 10, 12. Jer. 33 *o* Iſa. 42. 8.

Q. *What is God?*

A. He is a *p* Spirit, having his being of *q* himſelf. *p* John 4 24. *q* Exod. 3 14.

Q. *How many Gods be there?*

A. Only one *r* God, and three *ſ* Perſons, the Father, Son, and holy Ghoſt.

r Deut.

Deut.6.4. 1 Cor 8.4,6 *f* Matth.28.19. 1 John 5.7.

Q. *What is the Properties of the Father?*

A. To be of himself, and to *t* beget his Son. *t* John 1.18 & 3.16.

Q. *What is the Property of the Son?*

A. To be begotten *u* of the Father. *u* John 3.18.

Q. *What is the Propriety of the Holy Ghost?*

A. To proceed from the *w* Father, and the *x* Son. *w* John 15. 26. *x* Rom. 8. 9. Gal.4.6.

Q. *The nature of God is infinite and incomprehensible; how then may we conceive of him?*

A. By his *y* Properties, and by his *z* Works. *y* Exod. 34.6,7. *z* Pſal. 19. 1. & 8 1.

Q. *What are his Properties?*

A. He is most *a* wise, *b* strong, *c* good, *d* gracious, *e* just, *f* merciful, *g* perfect, *h* blessed, and *i* glorious. *a* Rom. 17. 27. *b* Job 12. 13. *c* Mat. 19.17. *d* Exod.33.19 Rom.5.8. *e* Pſal.145.18. *f* Pſal.103.11. and 145 8,9. *g* Mat.5.43. Job 35. 7 8. *h* Mark 14.16. *i* Rom 9.5. 1 Cor.2.8.

Q *What are his works?*

 A. They

A. They are three; Decree, Creation, and Providence.

Q. *What is the Decree?*

A. That whereby God hath from Eternity ſet k down (with himſelf) whatſoever ſhall come to paſs: k Epheſ. 1. 11.

Q. *What is Creation?*

A. That whereby God made all things of *l* nothing in ſix *m* dayes: *l* Heb. 11. 3. *m* Exod. 23. 11

Q. *In what Form or Manner were all Things created?*

A. In an excellent *n* order, and exceeding *o* good: *n* Jer. 10. 12. *o* Gen. 1. 13

Q. *For what end did GOD make all Things?*

A. For the praiſe of his Power, *p* Goodneſs, Wiſdom, Perfection, and Freedom: *p* Prov 16. 4. Rev. 4. 11.

Q. *What is Providence?*

A. That whereby God doth *q* preſerve and govern *r* all things, with all their actions: *q* Pſal. 36. 6. 1 Tim. 4. 3. *r* Prov. 15. 3 Mat. 10. 29, 30 31.

Q. *What are the ſpecial creatures, made, preſerved, and governed by the Lord?*

A. Angels *ſ*, and Men: *ſ* Heb. 2. 7. Col. 1. 16

Q. *What*

Q. *What was the state of man by Creation?*

A. Marvellous *t*, holy, and happy: *s* Eccles.7.29.or 31.

Q. *Why say you that man was holy?*

A. Because he was *u* created after the Image of God, in Knowledg, Righteousness, and true Holiness. *u* Gen.1.26.Col. 3.10. Ephes.4.23,24.

Q. *Wherein did mans happiness consist?*

A. In the injoying *w* of sweet peace and communion with God. *w* Gen.1.29.

Q. *What further Priviledges did man enjoy in the state of Innocency?*

A. He was placed in *x* Paradice, had liberty to eat of every Tree *y* of the garden, except the *z* Tree of Knowledg of Good and Evil; and was made a Ruler of all *a* earthly creatures. *x* Gen.1.5. *y* Gen.2.16. *z* Gen.2.17. *a* Gen.2.9. Psal.8.6.

Q. *Were these things bestowed upon man that he might live as he list?*

A. No, but that he might serve *b* the Lord his Maker, who therefore gave man a *c* Law, binding him always to perfect obedience, & a special commandment to try him. *b* Rev.4.11. *Psal.95.6. c* Rom.2.4.

Q. *What was that special commandment?*

A. Of

A Of the Tree of Knowledge of good and *d* evil, thou shalt not eat; for in the day that thou eatest thereof, thou shalt die the death. *d* Gen. 2. 17.

Q. *Death we hear was threatned if he disobeyed; what promise was made to encourage him to his Duty?*

A. The continuance both of himself, and his Posterity, in the good *e* estate. *e* Gen. 2. 9.

Q. *Did man continue in that good estate?*

A. No, but he fell from *f* God through the enticement of Satan. *f* 1 Tim. 14.

Q. *How did he fall?*

A. By sinning wilfully *g* against God, *h* transgressing his law. *g* Eccles. 7. 29. or 31. Rom. 5. 12. John 3. 4.

Q. *What was the sin he did commit?*

A. The eating *i* of the forbidden fruit, *i* Gen. 3. 6.

Q. *Did all Mankind sin in* Adam?

A. Yes, *k* for we are all in his loins, *k* Rom. 5. 12. 1 Cor. 5. 22. Heb. 7. 9, 10.

Q. *What is the state of all men by reason of* Adams *fall?*

A. They are dead in sin, and bond-slaves of Satan. Ephes. 2. 1. 2.

Q. *How doth that appear?*

A. In

A. In that they are altogether *m* unable to do good, and *n* prone to evil continually. *m* 2 Cor. 3. 5. *n* Gen. 8. 21.

Q. *What fruits proceed from this original corruption?*

A. Evil *o* thoughts, words, *p* and works; *o* Gen. 6. 5 Gal. 5. 19.

Q. *Are all the actions of natural men evil continually?*

A. Yes, for they *q* fail in many things, and therefore as they come from them, they are odious *r* unto God. *q* Mat. 12. 30. *r* Prov. 28. 9.

Q. *What puniſhments are due unto man, by reaſon of thoſe things?*

A. All Woe, *ſ* and Miſery, Temporal, Spiritual, and Eternal. *ſ* Lam. 3. 37. Rom. 6. 33. Gal. 28 9.

Q. *What are the Temporal miſeries?*

A. Gods curſe upon the *t* Creatures, on *u* mans body, ſenſe, name, friends, whatſoever he takes in hand; and death *w* it ſelf. *t* Rom. 8. 20. *u* Deut. 28. 15, 16. &c. *w* Rom. 6. 21.

Q. *What are the Spiritual miſeries?*

A. Blindneſs of *x* mind, the ſpirit of ſlumber and giddineſs, horror of *z* conſcience, hardneſs of *a* heart, a reprobate ſence *b*,

ſenſe *b*, and *c* ſtrong deluſions. *x* Iſa. 6. 9. *y* Rom 11. 8. *z* Mat. 27. 3, 4, 5. *a* Exod. 7. 3. *b* Rom. 12. 8. *c* 2 Theſ. 2. 11.

Q. *What is the eternal miſery?*

A. Everlaſting *d* damnation. *d* Rom. 6. 23.

Q. *After man doth know his miſery, what is to be learned in the next place?*

A. The true means how he may eſcape the aforeſaid *e* miſery, and be reſtored to *f* happineſs. *e* Acts 2. 37. *f* Acts 16. 33.

Q. *By what means may we eſcape this miſery, and recover this happineſs?*

A. Only by Jeſus *g* Chriſt. *g* Acts 4. 12.

Q. *What is Jeſus Chriſt?*

A. The eternal Son *h* of God, who in time became man for his Elect. *h* Gal. 4. 4, 5.

Q. *How many things are we to conſider in Chriſt?*

A. His *i* Perſon, and his *k* Office. *i* Col. 2. 9. *k* Heb. 2. 16, 17.

Q. *What is his Perſon?*

A. It is God *l* and Man, united together into one *m* Perſon. *l* John 1. 14. Rom. 9. 5. Iſa. 7. 14. *m* 1 Cor. 8. 6.

Q. *Being God before all times, how could he be made man?*

A. He

A. He was conceived by the n Holy Ghost, born of the Virgin *Mary*, according to the o Prophets. n Luke 1.35 o Gen. 3.15. Isa. 7.14. and 11.1.

Q. *Why was Christ conceived by the Holy Ghost?*

A. That he might be pure without sin, wherewith all are stained that are conceived after the ordinary q manner. p Luke 1 35. q John 3.6.

Q. *Why was he God?*

A. That he might bear the weight of Gods wrath, without sinking under it, overcome death, be the head of the Church, repair his Image in us, conquer the Enemies of our salvation, and defend us against them.

Q. *Why was he a Man?*

A. That he might suffer death for r us, and sanctifie our s nature, and that we might have access with t boldness to the Throne of Grace, r Heb. 2.14. s & 2.11. t and 4.15, 16.

Q. *What is his Office?*

A. To be a Mediator, u to reconcile God and man. u 1 Tim. 2.5.

Q. *How did he that?*

A. By his fulfilling w the Law, and by his

his *x* sufferings. Mat. 2. 15. *x* Heb. 9.15. Rom. 5. 10, 12. 23.

Q. *What understand you by his sufferings?*

A. His voluntary *y* humiliation both in *z* soul and body, his *a* crucifying, death, *b* burial, and abiding *c* under the dominion of death for a time. *y* Phil. 2. 5, 6, 7, 8. *z* Isa. 52. 10. Mat. 26. 28. Heb. 9. 14. *a* Luke 23. 33. *b* 1 Cor. 15 3, 4. *c* Acts 2 27.

Q. *Did Christ always abide under the power and dominion of death?*

A. No, for the power of Death being *d* subdued, the third *e* day he rose again, ascended *f* into Heaven, and sitteth at the right hand of the Father. *d* Acts 2. 31. *e* 1 Cor. 15. 3, 4. *f* Mark 16. 19.

Q. *What are the special parts of Christs Mediatorship?*

A. He is a *g* Prophet, *h* Priest, and *i* King. *g* Acts 3. 21. *h* Heb. 1. 17. *i* Psal. 110. 1.

Q. *Why was Christ a Prophet?*

A. To reveal unto us the way to *k* everlasting life. *k* Luke 4 18, 19.

Q. *Why was he a Priest?*

A. To purchase for us *l* righteousness, and life eternal. *l* Heb. 5. 9.

Q. *What are the functions of his Priestly Office?*

A. *m* Of-

A. *m* Offering up himself a sacrifice once for all, and making request for us. *m* Heb. 5. 1. & 7. 25. & 9. 26.

Q. *Why was Christ a King?*

A. To bridle and *n* subdue all his Enemies; but to *o* gather, and *p* govern his Elect and Chosen. *n* Col. 2. 15 Psal. 110. 1, 2. 1 Cor. 15. 28. *o* John 10. 6. Hag. 2. 7. *p* Ezek. 24. 23, 24.

Q. *What benefit do we receive by the Death and Resurrection of Christ?*

A. We are Redeemed from the *q* guilt of punishment, and power of *r* sin, and shall be raised *s* up at the last day. *q* Gal. 3. 13. Col. 14. *r* Luke 1. 74. Tit. 3. 14. *s* Cor. 15. 13.

Q. *How are we Redeemed from the guilt and punishment of sin?*

A. God the Father accepting the death of Christ as a full ransom, *t* and satisfaction to his Justice, doth freely discharge and acquit us from all our sins. *t* Rom. 3. 24, 25. Col. 1. 14.

Q. *How are we Redeemed from the power and tyranny of sin?*

A. Christ by his death killed *u* sin in us, and by his resurrection, doth quicken us to newness of life. *u* Rom. 6.

Q. *What*

Q. *What are the benefits of Christs ascension, & sitting at the right hand of the Father?*

A. The leading *u* of Captivity Captive, the giving of Gifts unto men, the pouring *x* of his Spirit upon his People, and the preparing *y* a place for them. *u* Ephes. 4.8 *x* Acts 2.16.27. *y* John 14.3.

Q. *What are the benefits of his Intercession?*

A. The persons of the faithful do always remain just, and their works *z* acceptable in the sight of God; hereby also they are defended against the accusation of all their enemies. *z* 1 Pet. 2,5. Gen 4.4 Exod. 28 38.

Q. *How will the knowledge of these things work in the heart of him whom God will save?*

A. It brings him to a serious consideration *a* of his own estate, to grieve *b* for sin, and the fear of Gods displeasure, whereby the *c* heart is broken and humble *a* Jer 8.6,7. Luke 15. 17. *b* Acts 3. 37. *c* and 9 6.

Q. *What else will this knowledg work?*

A. It will bring a man to confess *d* his sin, highly to *e* prize Christ, and hunger *f* after him, until he obtain his desire.

d Luke

d Luke 15. 18. e Mat. 13. 44. f Isa. 55. 1 John 7. 34.

Q. *How are we made partakers of Christ with all his benefits?*

A. By Faith alone. g John 3, 16. and 1. 12. Acts 13 29.

Q. *What is Faith?*

A. A resting upon Christ b alone for salvation. b Psal. 3. 12. Acts 16. 31.

Q. *What is the ground of Faith?*

A. The free Promises i of God made in Christ, concerning the forgiveness of sins, and eternal righteousness. i Rom 4. 22. Heb. 11. 11.

Q. *How is Faith wrought in us?*

A. Inwardly by the Spirit, as the k Author, and outwardly by the l Preaching of the Word, and Catechising, as instruments thereof: k Acts 16. 14. l Rom. 10. 14. Heb. 5. 11, 12. and 6. 1.

Q. *How doth the word work faith in us?*

A. By shewing us our n misery, and the true means of our o recovery, encouraging p us being humbled, to receive the Promises of the Gospel. n Rom 7. 7 Gal. 3. 22. o Gal. 4. 5. p Mat. 11. 28. Isa 61. 1. 2, 3. Rev 22. 17.

Q. *How doth the Spirit work by the word?*

A. It doth teach us wisdom, to apply *q* things generally spoken, particularly to our selves, secretly upholdeth *r* against despair, *s* stirreth up in us good desires, doth soften *t* the heart, *u* and draw us to rest upon Christ for our salvation, before we have *w* the feeling of comfort. *q* Ezek. 36.27. 31. *r* Psal. 51.12. *s* Phil. 2.3. *t* Ezek. 11.19. and 32.6. *u* John 6.44. *w* Mat. 11.21. 29.

Q. *By what means is Faith increased?*

A. By hearing the same *x* word Preached, and Catechized; and likewise by earnest Prayer. *x* 1 Pet. 2.2. Luke. 17.5.

Q. *How must we hear that we may get profit?*

A. With *z* reverence and *a* meekness, *b* joy, *c* a longing desire to learn, and giving *d* credit to the truth. *z* Isa. 66.2. 5. *a* Jam. 2.21. *b* Mat. 13.44. *c* 1 Pet. 2.2. *d* Heb. 4.12.

Q. *How else?*

A We must meditate *e* of that we Hear, apply it to our selves, confer *f* of it with others, and with *g* diligence set about the practice of what is required, *e* Psal. 1.2 and 119.13, 15. *f* John 4.35. *g* Isa. 2.3. Luke 2.15.

Q. *What is Prayer?*

A. It

A. It is a calling upon God in the name of Christ, with the *h* heart, and sometimes with the voice, according to his will, for our selves *i* and others. *h* Exod. 14. 15. 1 Sam 1. 3. *i* 1 John 5. 14.

Q. *To whom must we pray?*

A. To God alone, in the Name *k* of Christ. *k* John 16. 23.

Q. *Ought we not in Prayer to make particular confession of our sins?*

A. Yes, so far as we can *l* come to the knowledge of them; and this must we do with *m* greif, hatred and shame, freely *n* accusing and condemning our selves before God, *o* with broken and contrite hearts. *l* 1 Sam. 12. 19. Psal. 19. 12. *m* Neh 8. 9. *n* Neh 9. 33. *o* Zech. 12. 10.

Q. *What are the parts of Prayer?*

A. Petition, and Thanksgiving.

Q. *What is Petition?*

A. It is a Prayer, wherein we desire the *p* preventing or *q* removing of things hurtful, and the obtaining of things needful, either for this life, or for that which is to come. *p* Isa. 37. 20. Mat. 6. 13. *q* Psal. 6. 1, 2, 3, 4.

Q. *How must we make our requests that we may be heard?*

A. With *r* understanding, feeling of *s* our wants, *t* fervency, *u* reverence, hope *w* to speed, and *x* love. *r* 1 Cor. 14. 15. *s* Mat. 11, 28. *t* Jam. 5. 16, 17. *u* Eccles. 5. 2. *w* 1 Tim. 2. 1. *x* Mat. 6. 14. Mark 11. 25.

Q. What is Thanksgiving?

A. It is *y* Prayer, wherein we render thanks to God for his *z* general goodness, and particular *a* favours. *y* 1 Sam. 2. 1. *z* Psal. 136. 1. &c. *a* Psal. 103. 1, 2, 3, 4, 5.

Q. What things are required in Thanksgiving?

A. Love to *b* God, and joy in *c* his mercy: a desire to draw *d* others to obey and glorifie God, and an endeavour to proceed in godliness our selves. *b* Psal. 18. 1, 2. *c* Psal. 126. 12. *d* Psal. 34. 11. *e* Deut. 6. 10, 12, 13.

Q. What rule of direction is there, according to which we ought to frame our prayers?

A. The general direction is the Word of God, the more special is the Lords Prayer.

Q. How many things are to be considered in the Lord Prayer?

A. Three: The Preface, the Prayer it self, and the Conclusion.

Q. Which is the Preface?

A. Our

A. Our Father which art in Heaven.

Q. *What learn you out of this Preface?*

A. That God is our Father, by Grace and Adoption, through Jesus Christ, glorious in Majesty, and infinite in Power, and both can, and hath promised to help us.

Q. *What are you to consider in the Prayer it self?*

A. Six Petitions, and a Thanksgiving.

Q. *Which is the first Petition?*

A. Hallowed be thy Name.

Q. *What desire you of God in this Petition?*

A. That Gods infinite excellency may be magnified by us on earth, in heart, word, and deed.

Q. *Which is the second Petition?*

A. Thy Kingdom come.

Q. *What did you desire of God in this Petition?*

A. That Christ would convert such as be under the power of Satan, rule in the hearts of his chosen by his Spirit here, and perfect their salvation in Heaven hereafter.

Q. *What is the third Petition?*

A. Thy Will be done on Earth, as it is in Heaven.

Q. *What desire you of God in this Petition?*

A. That whatsoever God willeth in his word, might be obeyed chearfully, speedily faithfully, and constantly, by men on earth as the Angels do in Heaven.

Q. *Which is the fourth Petition?*

A. Give us this day our daily bread.

Q. *What desire you of God in this Petition?*

A. That God would bestow on us all things necessary for this life, as food, maintenance, &c.

Q. *Which is the fifth Petition?*

A. And forgive us our trespasses, as we forgive them that trespas against us.

Q. *What desire you of God in this Petition?*

A. That God in his free mercy, in Jesus Christ, would fully pardon all our sins, as we do pardon the wrongs and injuries we receive from others.

Q. *Which is the sixth Petition?*

A. And lead us not into temptation, but deliver us from evil.

Q. *What desire you of God in this Petition?*

A. To be freed from trials, so far as it may

may ſtand with the good pleaſure of God, and alwayes to be delivered from the evil thereof, that we faint not under them, or be foiled by them.

Q. *Which is the Thanksgiving in the Lords Prayer?*

A. For thine is the Kingdom, the Power, and Glory, for ever and ever.

Q. *Do not theſe words contain a Reaſon alſo, why we beg the former bleſſings at the hands of God?*

A. Yes: for ſeeing the Kingdom, Power, and Glory, is the Lords, we ſhould call upon him in all our neceſſities.

Q. *What is the concluſion of the Lord's Prayer?*

A. Amen, which is witneſſing our faith, and deſire of the things prayed for.

Q. *What doth* Amen *ſignifie?*

A. So it is, or So be it.

Q. *What muſt we do after we have pray'd?*

A. Obſerve how we ſpeed, and what anſwer we *ſ* receive. *ſ* Pſal. 3.4 & 95.8.

Q. *What benefit ſhall we gain hereby?*

A. It will ſtir up the heart to thankfulneſs, remove dulneſs, and negligence in this duty, ſtrengthen our faith, and enflame our hearts with zeal, joy, and love

love. g Psa.31.21,22. h Psa.88.13. & 41. 2. i Psal.4.3. k Psal 110. Psal.21.6,7.

Q. *What must we do, if God answer us not at the first or second time?*

A. Examine how / we pray, and continue m fervent therein, waiting upon the n Lord until we speed. l Jam,4.3. m Luke 18.1. n Heb.2.3. Psal.5.3.

Q. *Who ought to pray?*

A. Though God require it of all men upon earth, yet it more specially belongeth to the Members o of the Church Militant. o Mat.7.7,8.

Q. *Who can, and may pray, with hope to speed?*

A. Only they that depart p from iniquity. p Psal.66.18.

Q. *For whom must we pray?*

A. For all sorts of men now q living, or that shall live r hereafter, but not for / the dead. q 1 Tim.2.12. r John 17.20. / Luke 16.24,25.

Q. *May men content themselves to pray in private only, or in publick?*

A. Not but they must use both t publick and u private prayer. t Acts 2.42. u Luke 11.1.

Q. *What other means hath God appointed to increase Faith?*

A.

A. The due administration and *w* receiving of the Sacraments. *w* Gen. 17 9, 10, 11 Rom. 4. 11.

Q. *Who ought to administer the Sacrament?*

A. Only they that are *x* lawfully called thereunto by the Church. *x* Heb. 5. 4.

Q. *What is a Sacrament?*

A. A seal of the *x* Covenant of Grace, *x* Rom. 4. 11.

Q. *In what words is this Covenant expressed in the Scripture?*

A. I will be thy *y* God, and thou shalt be my people. *y* Jer. 31. 33.

Q. *What are the parts of a Sacrament?*

A. Two: an outward visible sign sanctified, to represent and seal another thing to the mind and heart; and an inward Grace which is the thing signified.

Q. *Who is the author of the Sacrament?*

A. The Lord *z* only, who made the Covenant. *z* Isa. 7. 14. & 38. 7.

Q. *How many Sacraments are there?*

A. Two: *a* Baptism, and the Lords *b* Supper. *a* John 1. 26. *b* Luke 22. 19, 20.

Q. *What is Baptism?*

A. A Sacrament of our *c* engrafting into Christ, communion with him, and entrance

trance into the Church. Mat. 28. 19. Acts 8.38.

Q. *What is the outward sign?*

A. Water *d* wherewith the party baptized is washed, *e* by dipping or sprinkling, in the Name of the Father, Son, and Holy Ghost. *d* Acts 10.47. *e* Mat.3.6.11, 12. 16. Acts 16.15. Mat.28 19.

Q. *What is the inward grace, or thing signified?*

A. Forgiveness *f* of sins, and *g* sanctification. *f* Mat.1.4. Acts 2.38. *g* Tit.3.5.

Q. *To what condition doth the party baptized bind himself?*

A. To believe in *h* Christ, and forsake *i* his sin. *h* Acts 8.37. *i* Mark 3.8.

Q. *How often ought a man to be baptized?*

A. It is enough *k* once to be baptized, for Baptism is a pledge *l* of our new birth. *k* Acts 7.8. *l* Tit.3.5.

Q. *Who ought to be Baptized?*

A. Infidels *m* converted to the Faith, and the Infants *n* of one or both Christian Parents. *m* Acts 8.12. *n* Acts 2.39. 1 Cor.7.14.

Q. *What is the Lords Supper?*

A. A Sacrament of our *o* continuance and growth in Christ. *o* 1 Cor.10.16.

Q. *Who*

Q. *Who is the Author of this Sacrament?*

A. The *b* Lord Jesus, in the same night that he was betrayed. *b* 1 Cor. 11. 23, 24.

Q. *What is the outward sign?*

A. Bread *c* and Wine, with the actions pertaining to them, as breaking, giving, receiving, eating, and drinking. *c* Mat. 26. 27, 28.

Q. *What is the inward grace?*

A. Christ *d* with all the benefits of his death and passion. *d* 1 Cor. 11. 24.

Q. *What is the duty of a Minister, in the administration of the Sacrament?*

A. To Consecrate *e* it, by declaring the institution thereof, & prayer joyned with thanksgiving; as also to break the bread, and afterwards to deliver the bread and wine to the people. *e* 1 Cor. 11. 23, 24. Mat. 26. 27, 28. Mark 14. 22. Luke 22. 19.

Q. *What is hereby signified?*

A. The actions of God the Father offering Christ to all, and bestowing them *f* effectually upon the worthy Receiver. *f* 1 Cor. 10. 16.

Q. *What is the duty of the Receiver?*

A. To receive *g* the bread and wine delivered, and to eat and drink thereof. *g* Mat. 26. 27. 1 Cor. 11. 23, 24.

Q. *What is signified thereby?*

A. Our *h* receiving, and feeding upon Christ by faith. *h* 1 Cor. 10.16.

Q. *It is sufficient to receive this Sacrament once?*

A. No: *i* but we must receive it often *i* Acts 2.2.4. & 20.7.

Q. *For what end and use ought we to receive this Sacrament?*

A. To *k* confirm our faith, communion with Christ, and all saving graces in us, to keep *l* in remembrance the Lords death, until he comes again, and to testifie *m* our love one to another. *k* 1 Cor. 10.16. *l* 1 Cor. 11.24.26. *m* 1 Cor. 12.13.

Q. *What is the danger of unworthy receiving?*

A. Unworthy receivers are guilty of the body and blood of the Lord, and *n* do eat and drink judgment to themselves. *n* 1 Cor. 11.27,29.

Q. *Who are to receive this Sacrament?*

A. Such as know their misery by sin, the remedy thereof in *o* Christ, and *p* the doctrine of the Sacrament, with all earnestnes, *q* longing to be satisfied with the bread of life. *o* Mat. 11. 28. *p* Exod. 12. 26,27. *q* Rev. 22.17.

Q. *What else is required in them that come to this Table?*

A.

A. A renewed *q* hatred of all sin, an hearty endeavour to overcome natural passions, and an utter and well advised *r* forgiveness of grosser sins, willingness *s* to be strengthened in faith, and a *t* longing desire for the good of our Brethren. *q* Luke 3. 12,13. Mat. 11.19. *r* Luke 14.28,29. &c. *s* Mat. 5.6. Mark 11.25. *t* Mat. 5.23,24.

Q. *What if a man find himself weak in faith, and full of doubtings?*

A. He must bewail his *u* unbelief, pray for faith, and seek to have doubts resolved, and so receive to be further *w* strengthned, *u* Mark 9.24. *w* Judges 6.36,37. Exod. 12.1,2,3,4.

Q. *How ought a mans heart to be affected in receiving of the Sacrament?*

A. With *g* reverence, joy, and *h* comfort, meditating *i* on the outward signes, and what they signifie; that dainties prepared, and love of him that prepared them; our Communion with Christ his Graces, and his faithful People, whereby the heart is prepared to Thanksgiving. *g* Exod. 3.5. Gen. 28.17. *h* Deut. 16.15. 1 Cor. 11.25. 1 Kings 8.66.

Q. *What must we do after we have received?*

A. We

A. We must endeavour to find an encrease of *k* faith, love, and of saving graces, abounding more and more in well doing: *k* Prov. 4. 18. Ezek. 47 12.

Q. What Order hath the Lord left in his Church, to keep his Ordinance from contempt?

A. The unruly *l* should be admonished, the obstinate *m* excommunicated, and the penitent (after their fall) restored and *n* comforted. *l* 1 Thes. 5. 14. *m* 1 Cor. 5. 5. *n* 2 Cor. 2. 6, 7.

Q. Besides the fore-mentioned Means, are there not some other, profitable for the encrease of Faith?

A. Yes, *o* reading, or hearing the Scriptures read, in *p* publick, and in *q* private *r* meditation, and *s* conferences. *o* Rev. 1. 3 *p* Acts 31. 15. *q* Act. 8. 30. *r* Luke 2. 51. Hab. 3. 13. *s* John 4. 25.

Q. Hitherto of the ordinary means whereby Faith is increased; be there not also some extraordinary means?

A. Yes, and these be holy *a* Fasting, holy *b* Feasting, and religious *c* Vows. *a* Luke 5. 35. *b* Esth. 9. 17. *c* Psal. 50. 14.

Q. What is an holy Fast?

A. Religious *d* abstinence from all the labours

labours *e* of our calling, and *f* comforts of this life, so far as comelineſs and neceſſity will permit; that we might be more ſeriouſly *g* humbled before God, and more fervent in prayer. *d* Eſth 4. 16. *e* Levit. 23. 28. *f* Exod. 35. 5. *g* Deut. 9. 9, 11. Levit. 23. 27.

Q. *When ought we to Faſt?*

A. When we feel or *h* hear ſome grievous calamity upon us, or hanging over our heads, want of ſome ſpecial bleſſings, are preſſed with ſome ſpecial ſin, or go about ſome *i* weighty matter. *h* Eſth. 4. 16. Ezra. 8 21. *i* Acts 13. 2.

Q. *What is an holy Feaſt?*

A. An extraordinary *k* Thankſgiving for ſome notable deliverance out of ſome deſperate danger, teſtified with feaſting before God with joy and gladneſs, ſending preſents to our friends, and *l* portions to the needy. *k* 1 Chron. 16 8. and 25. 10, 11. *l* Neh. 8. 10. Eſth. 9. 22.

Q. *What is a religious Vow?*

A. A ſolemn *m* promiſe unto God, made by a fit perſon, of ſome lawful thing which is in his choice to teſtifie his love *n* and thankfulneſs, *m* Deut. 23. 21, 22. *n* Pſal. 116. 13.

Q. *Can*

Q. *Can faith being wrought and confirmed in us, be fruitless and unprofitable?*

A. No, for it worketh *o* by love. *o* Gal.5.6.

Q. *What is the principal work of Faith?*

A. It purifieth the heart. Acts 15.9.

Q. *What followeth thereupon?*

A. A fighting and combating against sin and corruption. Gal.5.17.

Q. *What else?*

A. A renouncing *p* of all evil in affection, and of gross *q* sin, in life and conversation. *p* Acts 2.28. *q* Acts 19.18,19.

Q. *What is a third thing that followeth hence?*

A. Love, and delight in that which is good, joyned with a sincere desire, purpose, and endeavour *ſ* daily to amend whatsoever is amiss, and to lead a life *t* according to the Law of God. *r* Psa.119.97. *ſ* Phil.3.13,14. Acts 11.23. *t* Psal.119.6.

Q. *Wherein is the Sum of the Law contained?*

A. In the Ten Commandments. Dut. 10.4.

Q. *How are they divided?*

A. In two Tables. Deut.5.3. 22. and 10.13.

Q.

Q. *Which are the Commandments of the first Table?*

A. The four first, & they teach the duty which we owe unto God immidiately.

Q. *Which are the Commandments of the second Table?*

A. The six last, which instruct us in our duty towards our Neighbour.

Q. *Which is the first Commandment?*

A. I am the Lord thy God, &c. Thou shalt have, &c.

Q. *Which is the general Duty required in this Commandment?*

A. That in mind, will, affections, and the effects of these, we take the true God in Christ to be our God.

Q. *What is the general sin forbidden?*

A. All failing to give God that foresaid honour which is due unto him, or else in whole, or in part, giving it to any other.

Q. *Which is the second Commandment?*

A. Thou shalt not make to thy self, &c.

Q. *What is the general Duty which this Commandment requireth?*

A. That we do Worship the true God purely, according to his will.

Q. *What is the general sin forbidden?*

A. All omission of Gods true Worship

when it is required; and all falſe-worſhip either invented by others, or taken up of our own heads.

Q. *Which is the third Commandment?*

A. **Thou ſhalt not take the Name, &c.**

Q. *What is the general duty required in this Commandment?*

A. That we uſe the Titles, Properties, Work and Ordinances of the Lord, with Knowledg, Faith, Reverence, Joy, and be ſincere in thought, word and converſation.

Q. *What is the general ſin forbidden?*

A. Omitting the Duty here required, uſing the Lords Name when we ought not, or otherwiſe than we ſhould.

Q. *When is the Name of God taken other-ways than it ſhould?*

A. When it is uſed ignorantly, ſuperſtitiouſly, without faith, raſhly, not to a right end, hypocritically, falſly, againſt Conſcience; and when men name themſelves Chriſtians, but live ſcandalouſly.

Q. *Which is the fourth Commandment?*

A. **Remember the Sabbath-day, &c.**

Q. *What is the general Duty here required?*

A. That the whole Sabbath, or Lords-day be ſet a part from all common uſes

as holy to the Lord, both publickly, and privately, in the practice of the duties of neceſſity, holineſs and mercy.

Q. *What is the general ſin here forbidden?*

A. All neglecting of the Duties of that time, or prophaning of that day by needleſs works, words, thoughts, about our Callings, or Recreations.

Q. *What day is to be ſet apart as holy to the Lord?*

A. It is morral and perpetual to keep one day in ſeven holy, from the Creation, to the Reſurrection of Chriſt, the ſeventh day was inſtituted: after Chriſt his Reſurrection, the firſt day of the week was ordained, and is to be kept for ever.

Q. *Which is the fifth Commandment?*

A. **Honour thy Father & thy Mother:**

Q. *Who are to be underſtood by Father and Mother?*

A. Not only natural Parents, but alſo all Superiours in office, age and gifts.

Q. *What is it to honour?*

A. To acknowledge the excellency that is in men by vertue of their place, and ſo carry our ſelves accordingly towards them.

Q. *Are only the Duties of Inferiours here intended?*

A. No, but of Superiours & Equals also.

Q. *What then is the main Duty of this Commandment?*

A. That we be careful to observe that Order which God hath appointed amongst men, and do the duties which we owe unto them in respect of their places and degree.

Q. *What is the duty of Inferiours?*

A. They must be subject, reverent, and thankful to their Superiours, bearing with their wants, and covering them in love.

Q. *What is the duty of Superiours?*

A. To carry themselves gravely, meekly, and after a seemly manner towards their Inferiours.

Q. *What is the Duty of Equals?*

A. To regard the dignity and worth each of other, modesty to bear themselves one towards the other, and in giving honour to go one before another.

Q. *What is the sixth Commandment?*

A. **Thou shalt do no Murther.**

Q. *What is the general duty of this Commandment?*

A. That by all means lawful, we desire and

and ſtudy to preſerve our own perſons and the perſon of our Neighbour.

Q. *What is the general ſin here forbidder?*

A. All neglect of our own, or our neighbours preſervation, or deſire of our own or their hurt, conceived in heart, or declared in word, geſture and deed.

Q. *Which is the ſeventh Commandment?*

A. **Thou ſhalt not commit Adultery.**

Q. *What is the general Duty of this Commandment?*

A. That we ſhould keep our ſelves pure in ſoul and body, both towards our ſelves and others.

Q. *What is the general ſin forbidden?*

A. All uncleanneſs of heart, ſpeech, geſture or action, together with all the cauſes, occaſions, and ſins thereof.

Q. *Which is the eight Commandment?*

A. **Thou ſhalt not ſteal.**

Q. *What is the general duty of this Comment?*

A. That by all good means we further the outward eſtate of our ſelves, and of our neighbours.

Q. *What is the general ſin forbidden?*

A. All neglect to further our own, or

our Neighbours wealth, all impeachment or hinderance thereof, and all encreaſe thereof by unjuſt and undirect dealing.

Q. *Which is the ninth Commandment?*

A. **Thou ſhalt not bear falſe witneſs againſt thy Neighbour.**

Q. *What is the general Duty herein required?*

A. That by all means we ſeek to maintain our own and our Neighbours good name, according to the truth, and a good conſcience.

Q. *What is the general ſin forbidden?*

A. All failing, to procure, defend, and further our own and our Neighbours credit, all unjuſt defence, wrongful ſuſpition, and accuſation of our ſelves or others.

Q. *Which is the tenth Commandment?*

A. **Thou ſhalt not Covet, &c.**

Q. *What is the general duty here commanded?*

A. That we be truly contented with our own outward condition, and heartily deſire the good of our Neighbour, in all things belonging unto him, great & ſmall.

Q. *What is the general ſin forbidden?*

A. All thoughts of mind, wiſhes, and deſires of heart, and delightful remembrance

brance of evil against contentedness.

Q. *Is any man able to keep this Law?*

A. Not perfectly, for the *a* godly often fail, the most holy *b* fail always in their best duty: But the Child of God ought *c*, may, and usually *d* doth walk according to the Law sincerely. *a* Jam. 3. 2. *b* Exod. 28 36, 37, 38 *c* 1 John 2. 14. John 14. 15 21. *d* 1 Kings 15, 4.

Q. *Should not a Christian omit doing of good altogether, seeing he cannot do it in that measure God requireth?*

A. No: but with diligence, and *e* simpleness of heart, strive against corruption, look for *f* the assistance of Gods Spirit, and labour to *g* grow in grace. *e* 2 Cor. 7. *f* 2 Chron. 16. 9. Phil. 4 13. *g* 1 Pet. 2. 2. and 2 Pet. 3. 18.

Q. *What means should a man use to grow in Grace?*

A. He must throughly *h* examine his wayes, judge *i* himself, watch *k* over his heart at all times, in all places, occasions, and conditions, redeeming the *l* time to store his heart with good, and preserve *m* his faith. *h* Hag. 1 5. 7. *i* 1 Cor 11. 31. *k* 2 Tim. 4 5. *l* Ep. 5. 16. *m* Heb. 10 35. 36. 38

Q. *What else?*

A. He muſt take unto *n* him the whole Armour of God, and with care, uprightneſs and conſtancy, uſe the means of *o* grace before preſcribed, in one eſtate *p*, as well as in another. *n* Eph. 6. 13. *o* Prov. 2.11. Col.4.22. *p* Job 37.10.

Q. What priviledges doth God afford in this life unto his Children, who labour according to his will to encreaſe in grace?

A. They may be aſſured *q* of his favour and fatherly *r* care over them, the *ſ* direction of his Spirit, their *t* growth in grace, *u* perſeverance to the end. *q* John 3.1.16. John 1.22. *r* 1 Tim. 4. 10. Mat. 10.30. *ſ* Pſal.14.3.10. *t* Col.1.9,10. *u* Phil.1.6.

Q. What other priviledges doth God afford unto them?

A. They are *u* kept from, comforted *w* in, and delivered *x* out of many troubles: taught to uſe *y* all eſtates aright, *z* preſerved from ſoul offences, enabled to riſe again if they fall, inſtructed to live *a* a godly life, and have poſſeſſion *b* of the Word. *u* Pſal.32.10. *w* Acts 16.25. *x* Prov. 11.8. *y* Lam.3.27. Phil.4.12. Luke 16. *z* Pſal.37.23,24. *a* Eph.2.10. *b* Luke 8 15.

Q. Do all the godly, or any, at all times enjoy all theſe priviledges?

A. No:

A. No: some are ignorant of them, not believing, or at least very faintly, that there be any such. Others are careless, who prize them not, and so take not pains for these things as they ought.

Q. *What other hindrances do deprive Christians of enjoying these priviledges?*

A. Inordinate *c* passions, as fear, anger, self-love, pride, love of pleasures, cares of the world, earthly encumbrances, and inconstancy in good duties, temptations also to distrust, do keep under many. *c* Jam. 4. 1, 2.

Q. *How should a man bridle and reform these unruly passions?*

A. Let him highly esteem a Christian life, pray earnestly, set himself most against the infirmities that be strongest in him, shun the occasions of sin, hide the *m* commandment in his heart, and *n* apply the death of Christ, for the killing of corruption. *m* Psal. 119. 11. *n* 1 John 5. 4.

Q. *How may a man overcome his temptation to distrust?*

A. He must not give credit *o* to Satans suggestion against Gods truth: but consider of Gods *p* power, *q* goodness, *r* unchangeableness, former *s* mercies, and free

t grace

t grace in giving us his Son, so that weakness, unworthiness, want of feeling comfort should not dismay him. *o* Mat. 3 4. *p* Mat. 8. 2. Isa. 40. 27, 28. *q* Ps 51. 18 *r* Jer. 31. 7. *s* Psal 77. 11, 12. *t* Rom. 5. 8, 9.

Q. *What else must we do?*

A. He must consider what promises the Lord hath made to *u* keep, and uphold him; what encouragement *w* he hath given him to believe, and how acceptable *x* a thing it is that he should do. *u* Mat. 16. 18 Luke 22. 32. *w* John 3. 23. *x* Mat. 8. 10. & 15. 28. Rom. 4. 20.

Q. *What other things is to be learned for the overcoming of these Temptations?*

A. We must judge of our selves not by our own *a* present feeling, or by our own *b* discerning the fruits of grace, but by that we have *c* felt, and the *d* fruits of grace which appears to others. *a* Psal. 77. 11. *b* 2 Cor. 2. 10. 11. *c* Psal. 11. 6. 119. *d* 132. 51. 10.

Q. *What may be a further help?*

A. It is good to *e* examine our hearts, and use the advice of *f* others, but we must know withal the groaning *g* after, and labouring to rest our wearied Souls upon the promise of Grace, being never satis-

ſatisfied until our doubtfulneſs be removed, which will bring a good end. *e* Pſal. 4.4. *f* 1 Theſ. 5.14. *g* Mat. 12.28.

Q. *Doth the fruits of the Spirit alwayes appear to the faithful?*

A. No: they are obſcured in *h* our firſt convertion, in the days of *i* ſecurity, when we *k* leave our love, in the time of *l* temptation, or of ſome relapſe into ſin. *h* Luke 5.37,38. *i* 1 Cor. 3.3. *k* Rev. 2.5. *l* Pſal. 51.10.

Q. *How ſhall a man recover out of a relapſe?*

A. By a ſpeedy *n* conſideration of what he hath done, renewing his repentance with ſorrow and ſhame, *o* bewailing his ſin before God, reforming his life, and laying hold upon his promiſes of mercy. *n* Rev. 2.5. *o* Jer. 31.18,19.

Q. *What priviledge do the Godly enjoy as ſoon as this life is ended?*

A. Their glory then begins, for their bodies remains *p* in the grave as in a bed of ſpices, and their ſouls *q* being perfectly freed from ſin, are received into Heaven, beholding *r* God and Chriſt immediately. *p* 1 Theſ. 5.15. *q* Rev. 14.13. *r* Mat. 5.8. 1 Cor. 13.12.

Q. *If*

Q. *If this be the estate of the godly, what shall become of the wicked?*

A. Their bodies *s* shall rot in the grave, and their souls *t* to be judged to everlasting woe. *s* Gen. 3 16. *t* Luke 16. 22, 23.

Q. *When shall the happiness of the elect be consummate?*

A. At the *u* dreadful day of Judgment, and the general Resurrection. *u* Ps. 17. 15.

Q. *Who shall be the Judg on that day?*

A. Christ, the *w* Lord and King of the Church, who shall come in a most glorious and visible manner, descending *x* from Heaven with a shout, and with the voice of the Arch-angel, and with the Trump of God, most royally attended with innumerable multitudes of mighty Angels. *w* Acts 10. 42. & 17. 31. *x* 1 Thes. 4. 16. 2 Thes. 1 7.

Q. *When shall he come?*

A. He will most surely come; but the time *z* is unknown, that we might ever *a* watch and prepare for his coming. *z* Mat. 24. 36 *a* Mat. 24. 42.

Q. *Whom shall he judg?*

A. His Elect and *b* chosen, and all their enemies, both evil *c* Angels, and wicked men. *b* 2 Cor. 5. 10. *c* 2 Pet. 2, 4. Jude v. 6.

Q.

Q. *Seeing many of Gods elect people, and wicked men are rotted in the earth, how can they be judged?*

A. The very same body in d substance, that at any time died, shall by the power of God be raised up, and the souls be united unto them, inseperably to bide together for evermore. d 2 Cor. 15. 42. 42, 42.

Q. *What are we to believe concerning those who shall be found alive at the coming of Christ?*

A. They shall be changed in the twinkling of an e eye, and so presented before the Judgment-seat of Christ. e 1 Cor. 15. 52.

Q. *In what manner shall he judg?*

A. Most strictly, both in respect of the person judged, and the thing for which, but yet he shall judg most righteous judgment. 2 Cor. 5. 10. Acts 17. 31.

Q. *What shall be the issue of this judgment to the wicked?*

A. Everlasting perdition from the presence of the Lord, to all those who ignorantly or wilfully did contemn the Gospel 2 Thes. 1. 7, 8, 9.

Q. *What shall be the issue thereof to the godly?*

A. The

A. The clear i viſion of God and Chriſt, endleſs communion k with them, and everlaſting l peace and glory, both in ſoul and body, in fuller meaſure than the heart of man can now comprehend, or any of the Saints injoyed before. i 1 John 3. 2. k John 17.24. Phil.1.23. l Mat.25.34.

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FINIS.